

קטליון. Keilixon.

A

Short Comment
UPON THE
REVELATION
OF
Jeremiah Van Husen, &
The PROPHEET.

In which is more particularly discuss'd
the Authority of that contested Passage con-
cerning the B—— of B——'s Advancement
to the Archiepiscopal See of C——y.

By a BELIEVER.

He that hath Ears, let him hear.

L O N D O N;

Printed for W. BOREHAM at the Angel in
Pater-noster-Row. M.DCC.XX.

(Price 6 d.)

A
 Short Comment
 UPON THE
 REVELATION
 OF

Jeremias Van Hufen

The



in which is particularly discussed
 the Authority of that contested Passage con-
 cerning the B— of B—'s Advancement
 to the Archbishopric See of C—

By A BELIEVER.

He that hath Eyes let him see.

L O N D O N :

Printed for W. BARNARD at the Angel in
 St. Dunstons Church-yard, near the
 North Gate, in the Strand.
 (G. 2. 4.)



THE PREFACE.

IN the following Work the Reader will find I have taken great pains to come at the genuine Sense of my Author; I have not only compar'd all the printed Copies and Translations extant, (of which there is one in *High-Dutch*, one in *Spanish*, one in *Italian*, and the other Modern Languages, as well as those that have been carefully translated into the *Arabic*, *Syriac*, *Hebrew*, *Aethiopic*, &c. for the Benefit of the *Jews* and *Pagans* abroad) but have likewise review'd the several MSS that are in the hands of the Curious, as also the Original Copy in Justice *Shepherd's* Custody: I found in these great Variation, especially as to the Orthography and Punctuation, besides many va-

rious Lections, which I think of great Importance to the World to take notice of. The Copy taken by the Learned and Ingenious Dr. B——y, instead of the *e* in the Terminations of the *Verbs*, has all along us'd the *Apostrophe*; and tho the Original Copy agreed with this in this Particular, yet I could easily discover that there had been a Rasure of the *e* in many places, and that the *Apostrophe* was in a different Hand, and wrote with a different Ink. I consider this therefore as the Work of some malicious Corrupter of our Language, and that the Doctor's Copy best agrees with *Jeremiah Van Hufen's*. As to the Punctuation, the Doctor has a plain *Comma* constantly after every Date, one only excepted, where is a manifest *Semicolon*: But this I attribute rather to some accidental Dash of the Pen, than to any Design of that Great Critick. I shall observe here, that many Emendations are made in the Original, some of which were either *interlin'd*, or wrote in small in the Margin, as appears by the Colours of the Ink, at very different times. Justice *Shepherd* (whom I consulted on this Occasion) gave it me as his Opinion, that some of these Interpolations were made at first as Notes or Paraphrases, and that *Inaccurate* Transcribers afterwards took them into the *Text*; that o-
thers

thers have been added by some of *Van Hufen's* Friends, who had Access to the Copy; particularly that Alteration in p. 18. of the fourth Edition, which they had prevail'd on him to attest to be the only genuine one, either to prevent his being *excommunicated*, or taken up by the Government.

I have chosen all along to preserve the first Reading, and design'd to have printed in an *Italick* Character all the alter'd or interpolated Places, (which were likewise to have been plac'd between Crotchets) tho since, upon the Advice of my Friends, I have intirely alter'd that Resolution, lest thro the Carelessness of the Press, or to support some private Opinion, this Distinction of Character might be neglected in future Editions of this Work, and thereby the disputed Places obtain equal Authority with the original incontest'd Text.

Comit.



Comit. Middleff. June 1. 1719.

‘ **T** HIS Day *Jeremiah Van Hufen* of *Crip-*
 ‘ *plegate, London*, came before me, and
 ‘ made Oath, That on *May* the 29th, as
 ‘ he walk’d backwards and forwards in his Par-
 ‘ lour, between the Hours of seven and eight in
 ‘ the Morning, he perceiv’d an Impression made
 ‘ on him, like speaking distinctly in the *German*
 ‘ Language; but that truly he neither heard a
 ‘ Voice, or saw any Appearance. He deposeth
 ‘ likewise, that endeavouring to remove the Sur-
 ‘ prize, by recollecting what he had before em-
 ‘ ploy’d his Thoughts upon, and by reasoning
 ‘ with himself, that what he had just now felt
 ‘ was only the effect of his own Imagination, oc-
 ‘ casion’d by too intense an engagement on the
 ‘ Subject which then employ’d him, he was a
 ‘ second time strongly impress’d with the follow-
 ‘ ing Particulars; which when they had been
 ‘ gradually manifested to his Understanding,
 ‘ and all deliver’d in the Order wherein they
 ‘ now lie, and the Revelation was over, they all
 ‘ appear’d at one View to his Apprehension, and
 ‘ then ran themselves over again in his Memory
 ‘ in the said Order. He deposeth likewise, that
 ‘ during the said 29th Day of *May*, he found
 ‘ his Mind at ease, but that the Particulars of
 ‘ the Revelation very often recurr’d to his
 ‘ Thoughts; that he slept very well that whole
 ‘ Night,

(vii)

Night, and two Hours longer than usual, without any Dream or Interruption: But that, on the next Day, *May* the 30th, about 10 a Clock in the Morning, he perceiv'd a vehement Disturbedness in his Breast, which wou'd not suffer him to sit still, or remain long in one Posture or Place; that he perceiv'd a want of Appetite, and Disinclination to every Thing about him; that he continued in this restless Condition till Bed-time, a little before which he found his Head very much disorder'd; but that he slept well all that Night. He farther deposed, That on the next Morning, *May* 31, he waked with high Disorders both in his Head and Breast; that he rose about six, and finding himself discompos'd to a strange degree, he went abroad and walk'd till twelve into the Country; that his Disorder continuing, and rather encreasing than diminishing, he return'd home, and threw himself on the Bed in hopes of Rest; that he roll'd there for two Hours, without any redress; that by six in the Evening, all his Limbs and Joints partook of the Malady; that he felt no sharp or pungent Pains, but an universal Disquietude and Pressure; that he was unable to eat, and what little Wine he drank appear'd nauseous; that he continued in this Condition all Night, without any degree of Sleep, and that in the Morning his Breast seem'd to him to swell, even to bursting; that for the last twenty-four Hours he had no remembrance of the Revelation: But that on this Day, *June* the 1st, they all presented themselves to him, and give him Torture, and seem to press him to declare them; that he

he found himself begin to be easy upon the first Resolution to come to me; and that now he has made Oath of the following Particulars, he finds himself in the same Condition wherein he was before he was first seiz'd on May the 29th.

Memorand.

I observ'd him to deliver the following Particulars with great Calmness and Facility, and having desir'd him to sit down and refresh himself with what my House affords, I discours'd with him for two Hours together, and found him a sensible intelligent Person, well vers'd, I believe, and skill'd in his own Business; and that he has nothing, not one Word, to add or diminish to what he has here sworn to, and is intirely insensible how these Things were communicated or convey'd to him, or how he felt their Force, or the other Sensations which affected him, having never troubled himself with Politicks or Party-Quarrels, or ever employ'd any previous Thoughts upon the things hereafter deliver'd.

Jurat coram me Hor. & Die prædict.

22 JY 63

John Shephard.

ERRATA & ADDENDA.

P. 3. l. 22. for *mistook the t and the l for a c and an n*, read *mistook the c and the n for a t and an l*. P. 9. l. 9. after of read *the*. P. 10. l. ult. after *Press* add *as an Appendix to his Erasmus on the Decalogue; a Work diu multumque desideratum*. P. 11. l. antepen. for 17001 read 17—1. P. 13. l. 13. for *הנה* read *הנה*. P. 13. l. 12. for *the Reverend* read *those Reverend Pastors*. P. 21. l. ult. for *Hundredth* read 42. P. 22. l. ult. after *said* read *notwithstanding the Cavills of some Criticks*. P. 24. l. 25. for *Benschola* read *Ben Schola*.



A short COMMENT
on the REVELATION of
Jeremiah Van Hufen,
&c.

(1)  HE *Spaniards* will
reimbark *June* the
25th, 1719. and nar-
rowly escape the
English Fleet, *June* 30. of the
same Year. *July* the 9th they
will

(1) BECAUSE these Predictions have not
literally been fulfilled, many Persons (who at first
gave Credit to this remarkable Revelation) are
doubtful of the Truth of the whole: But I
think this a very slight Objection, because, 1st,
Spaniards may be taken in an *Allegorical* Sense,
B and

will land in *Scotland* with all their Force and warlike Stores. The 20th of the same Month their Fleet returning Home, will be shatter'd by a Storm, and drove on the Coast of *Wales*.

(2) *August* the 20th, the *Pretender* will be at the Head of all his Army on a Plain near *England*.

and so may mean *Spiritual Spaniards*; that is, *Tories* and Friends of the *Pretender*, whose Hopes may be said to reimbark on the Defeat of their Allies in *Scotland*, which happen'd about this time. Or, 2dly, (and which seems the most natural Construction) *Spaniards* here may be a *Prophetical* Term for *Physicians*, as *Gravity*, *Solemnity*, and *Silence* are equally *pradicated* of one and the other; and then the Sense of the Place is a short History of the great Affair of Dr. M—d and Dr. W—d—d. Or, 3dly, if these Words are taken in a natural Sense, then 'tis probable that 1719 may mean 1791. when all these things may be literally fulfilled.

(2) By the *Pretender* here, the learned *Ruæus* is of opinion is meant *Antichrist*, which again he understands not to mean the Church of *Rome*, but the H—h-C—h Cl—y of *England*, and that the being at the Head of an Army is to be taken in a spiritual Sense, and so may allude to

land. On the 29th there will be a bloody Field-Battel in *Scotland*. On *November* the 3d, there will be another in *England*.

(3) On the 4th, the late Duke of *Ormond* dies of a Bloody-flux at *Scoon* in *Scotland*.

(4)

a new Controversy with the B—p of B—r, or else a Controversy among themselves concerning the Power of the Keys, and the Advantage of Religious Mysteries. But with Submission to this Great Man, I rather incline to think that by the Pretender here is intended one of the foremention'd Phy—ns, and that the Battle said to be fought in *Scotland*, may not improbably mean *Scotland-Yard*.

(3) This whole Paragraph is wanting in all the foreign Copies, and is only in two MSS in *English*, one of which instead of *Scoon* reads dies at *Stool* (thro the Ignorance of the Transcriber, who, from the Similitude of the Letters, mistook the *t* and the *l* for a *c* and an *n*) without mentioning at what Place. 'Tis plain from a just Calculation of his Nativity, that the Planet under which he was born will be met by that very Comet which Mr. *Whiston* conjectures to be the Place of the Damned, the Velocity of whose Motion will drive this Planet 300 of its Diameters nearer the Sun, by whose Power it will be entirely destroyed. This Accident will doubtless much affect those under its

(4)

(4) *October* the 2d, King *GEORGE* lands. *January* the 1st following, there will be a strange and pompous Procession through *London*.

(5) The 3d, 4th, and 5th, great and bloody Doings at *Tower-Hill*.

(6)

Influence, but whether by Bloody-Fluxes or no, is not to be certainly known.

(4) This Passage is differently explained by Interpreters, those who omit the preceding Passage, by King *GEORGE* understand Dr. *W—d—d*, and then (say they) the *Antithesis* in the Allegory is very beautiful; Dr. *M—d* in the last Passage but one being, I suppose, stiled the Pretender: But others, who are well vers'd in the Prophetical Style, incline to think that between *October* the 2d and *January* the 1st, both which Dates are mentioned, King *GEORGE* will land, and proceed thro *London*, as it is written.

(5) Our Prophet having here expressly assign'd a Time and Place for some extraordinary Incidents, which not being yet accomplish'd, may induce some People to depreciate the whole Revelation; I shall take this Opportunity once for all to observe, how usual it is with Prophetick Writers to put a certain time for an uncertain one, and often by a small *Antechronismos* speak of things as near at hand, which were not

to

(6) A Massacre in *Ireland* next *December*.

(7) The *French* King dies on *Christmas-Day*. The Seventeen Provinces declare for K. *Philip*.

(8)
to happen till some Thousands of Years were expired, as all that are conversant with Works of this nature very well know. (However, for your better Information, you may read *Onkelos*, *Cicero de Divinat.* the learned Annotator upon *Hermes Trimegistus*, *Corn. Agrippa*, *Averroes*, and our *Cave* upon Prophets.) These things premised, 'tis easy to account for this Passage by a similar Instance, where great and bloody Doings were denounced against a whole City, which upon their sincere Repentance were averted: It is to be supposed his Grace the _____ of _____, the Right Honourable the _____ of _____, and the _____ of _____, Sir _____, and _____ Esq; whose Names are too well known to be enlarged on, have evaded the Accomplishment of this Prophecy by as sincere and hearty a Repentance.

(6) This Massacre in *Ireland* is taken figuratively, and denotes the great Destruction of Mankind by means of the Practitioners of *Physick*.

(7) 'Tis doubtful, whether instead of *dies* it should not be read *dines* on *Christmas-Day*; most of the Copies indeed have it plainly *dies*, but Dr. B _____ ly's has a manifest *Hypben* after the
the

(8) *March 1720, 10000 English land at Ostend.*

(9)

the *i*, which he understands to be a Contraction of the *n*. This seems the more likely to be the Sense of the Place, because the *Regent* and *King Philip* are both afterwards called by their several Titles, and no ways mention'd as succeeding to the Monarchy of *France* on the Death of the present King.

Justice *Shephard* supports this Opinion very much, by informing me he has lately discover'd that the Clerk who took the Revelation from *Van Hufen's* Mouth, corresponded with the Duke *de Monteleone* ever since his Departure hence, and that he supposes he omitted the *n* in order to encourage the *Jacobite* Faction. The Reader will see the Reading of *dines* instead of *dies* very much preserves the Connection and Chain of Ideas; *King Philip* soon after being foretold to *sup* at *Blois*.

(8) Here the learned Dean *P* — *x* has discover'd a manifest Corruption of the Text; for in the *Coptic* and *Syriac* Copies there is plainly the Participle *near* instead of *at*, but whether carelessly or from any private Views, 'tis intirely rased out of the rest. This important Discovery of the Dean's has given us a Light into this Passage, which had otherwise been impossible to be known; so that having now restored the right Reading, it almost explains itself, and implies no more than that in *March 1720, 10000 English Stock-Jobbers will land near Ostend* (that is, any where in *France*)

(9) *May* that Year, a bloody Fight at *Poitou*.

(10) *June*, the Regent visits *Lisse*.

(11)

to make their Claims upon the *Mississippi*-Stock. This Paragraph alone is sufficient to refute all the Objections that have been made against the Truth of this Prophecy.

(9) The *French* Copy reads here *Poictieres*, the Translator, I suppose, presuming upon his Knowledge of the Country; for *Poitou* is the Province, and *Poictieres* only the Town: so that the Preposition *at*, which so properly governs the last, seems not to agree so well with the first. But I take this to be great Arrogance in the *French*-Man, in presuming to prescribe Rules of Speech to Revelation, which notwithstanding even such carnal and rational Men acknowledge to be merely arbitrary, and of human Institution: However, I find all the *English* Copies, both MSS and printed, maintain an exact Harmony in the Use of the Word *Poitou*, and therefore I cannot think any Argument drawn from Grammar sufficient to justify the *French* Reading.

(10) Most of the Copies, except the *Latin*, leave out the *e*, and some have the *s* only single; Dr. B ———ly contends it should have both the *ss* and *e*, and produces several MSS to prove it: With Submission to that industrious Critick, I think it should rather be written with a Circumflex over the *i*, and have neither an *s* nor an

(11) King *Philip* sups at *Blois* that Month.

(12) *July*, the *Spaniards* revolt, and make *Alberoni* and Don *Rodriguez* Governours of the Kingdom, and of the Prince of *Asturias*.

(13)

e; and the Illustrious *Terraçon* confirms my Opinion: "I have diligently, says he, examin'd all the Copies extant, and can find none to favour the Doctor's Conjecture; and I am surpriz'd what could lead him into such an Error, seeing he is generally a faithful Restorer of the Texts of such important Passages."

(11) This is evidently to be taken in a mystical Sense, and imports that King *Philip* will turn *Protestant*; and as *supping* or *sipping* is a Metaphor taken from drinking, it denotes that he will receive the *Communion* in both kinds at *Blois*, where the *Protestants* are very numerous.

(12) By a strong Figure of Speech, for which the *Rhetoricians* have not yet found a Name, this Revolt of the *Spaniards* is meant the Revolt of King *Philip* from the *Cardinal*; *Philip*, by a *Synecdoche*, being taken for the *Spaniards*, of whom he is Head: and indeed it is a very natural Consequence of his turning *Protestant*, that he should assume the Reins of Government, and once in his Life be King of his own Dominions, and

(13) *August 14, Philip and the Duke of Orleans engage in a Field-Battel in Normandy. Philip is taken Prisoner. The Duke of Savoy enters Lorain about this time.*

(14)

and finally take himself and the Prince of *Asturias* (here also mentioned) from under the Tutelage of Women.

(13) I was very much surpriz'd when Father *Piani*, Under-Librarian at the *Vatican*, shew'd me a Copy of our Prophecy so greatly mutilated, that were it not for the Title, and now and then some other little Agreement, I had questioned whether it was ever design'd as a Copy. Indeed, he own'd, that a certain *Religious*, whose Devotions had brought him to *Rome*, had pick'd up a Transcript in *Venice*, which he put into his hands, but so imperfect, that the Father was obliged, with some expence of Study and Labour to transcribe it again, and in many Places to supply Letters, and even whole Words, or invert the Series of them. A remarkable Instance of which Liberty occurs in this Prophecy; for in the first place, in *Normandy* the *r* being ill describ'd somewhat resembling an *s*, induc'd him to substitute an *s* for it, and then the Word was *Nosmandy*; which being barbarous, and of no Signification, he took the liberty to remove the *s* to the end of the Word, and makes it *No-mandys*: which, as the Words follow in all other

(14) *August* the 18th, 1720, the *Turk, Muscovite, and Swede* enter into a Triple Alliance. Princess *Sobieski* dies of Child-Birth about this time. The *Pretender* is also lost near the Coast of *Norway*.

(41)

(15)

Copies, would be Nonsense; therefore he wrote the Syllables disjoined, and he maintain'd (with more Warmth than became a Man of his great Learning) they ought to be read thus: *Philip* and the Duke of *Orleans* engage, *No Man* dys, in a Field-Battel on *August* the 14th. But I shall take no farther notice of this spurious Copy for the future.

(14) The Design of this Alliance not being mention'd, Conjecture is the most can be come at. Sir *James Baker*, who is a great Politician, is of opinion, that this Triple Alliance will be form'd in Defence of the C — h against the *Antitruthists*, who by that time will be very numerous all over the World: He says he is not certain whether these will be literal *Turks, Muscovites, or Swedes*, but that they will be People equally *Tyrannical* and *Cruel*. However, that the two next Predictions will much discourage this Alliance; that is, the Death of Princess *Sobieski*, and the Loss of the *Pretender*. But the Learned and Orthodox Mr. *William H—ggs*, in his Notes upon the profound *Rabbi Shem Tobh*, in *Libro Fidei*, (a Treatise he is preparing for the Press) demonstrates that this must be a manifest

Cor-

(15) The *English* Fleet bombard *Civitta Vecchia*. The Emperor takes *Rome* this Winter, deposes the Pope, and names a Bishop.

(16) Summer 1721; the *Italian* Bishops deny the Infallibility and Supre-

Corruption of the Text ; for that he has prov'd beyond Reply, that the Three *Identical, Distinct, Indistinct, Divided, Undivided* Persons of the *Tritheists*, are the very same with the *Non-identical, Different, Distinct, Divided* Persons of the *Antitritheists*; and indeed the *Jerusalem Targum* seems to confirm this Reading.

(15) All the Copies that I have seen, have this false Construction ; for a Fleet being a Body consisting of several Members, ought not to be considered as Bodies subsisting of themselves; and tho I would not presume to correct the Text, I should rather read it *bombards*, otherwise there would be no such thing as a Singular Number in Nature ; the least *Particle* of Matter being compos'd of Parts more minute, and so on *ad infinitum*. Vid. Sir Is. N—n's *Prin. Math. Phil.*

(16) The *Chronology* here is either to be understood according to the *Prophetical* Stile, and then 1721 may be read 1731, 1741, or 17001; or else all these great Events may be fulfilled in a *Mystical* Sense.

Supremacy. The Emperor dies in June. The Elector of Hanover chosen Emperor. The French Church reforms. Peace with the North.

(17) 1722, the *Turks* embrace Christianity.

(18) September, this Year, the *Great Mogul* conquers *Persia*.

(19) The Word used here is very remarkable: 'Tis not said the *Turks* will become *Church-Men*, or come over to the Church, but to *Christianity*. Christianity therefore must be understood here in a popular Sense, as it means *Unitarians*, *Presbyterians*, *Anabaptists*, *Independents*, *Muggletonians*, or any other of the *Sectaries* whom the C—h has appointed to be damn'd for *Hereticks* and *Schismaticks*.

(18) *Mogul*, according to the learned Dr. O—k—y, in the *Oriental Languages* signifies a Reasoner; and *Persia* being a Compound of *Perhun* and *Sciaff*, denotes Implicit Faith, or Belief without Evidence: Accordingly, here the *Great Mogul* is the Great Reasoner, who conquers or overcomes Implicit Faith; in consequence of which the Con—n, or any other Men who claim Authority to demand such an Assent, will be quash'd by the K— and his M—rs.

(19) Convocations dissolved by an Act of Parliament in *England*.

(20) A Shower of Rain like Milk, in *Suabia*. The Czar is Master of all *Tartary*. The *Chinese* turn *Papists*, and make Father *Mezeriac* their Pope. The *West-Indians* universally dispossess and destroy the *Europeans*.

(21)

(19) Here appears, as is common to Writings of this nature, an *Antechronismos* evidently plac'd for a *Postchronismos*; for as the famous *Rabbi Jehuda*, in his Treatise *רוה תרפים הרם*, or *Idola Venti* (which the learned *Bochart* and the *Misrashi* take to be the same with the God *Æolus*, commented on by *Schickardus*) observes, it was common to prophetick Writers to speak of things past as if to come: in which View this Prophecy has already been fulfilled by an Act of Parliament pass'd in the beginning of his Ma — s Reign, to prevent all riotous Assemblies.

(20) According to the Principles of the new Philosophy, this Phenomenon may be accounted for from a *Bituminous* Matter in the Clouds, whose Particles, by a just Calculation, being 30 times more dense, and yet more globular than Water, will produce a Fluid like Milk, in a triplicate Proportion to themselves.

(21) This

(21) The B. of B—r is made
A— of C—y.

(22)

(21) This Passage is now strenuously insisted on by all the Friends of the said B—p; 'tis not to be found in any one MS in being, nor has been ever quoted by any one Writer on that Side in the late Dispute with Dr. S—pe, Dr. S—k, or the *Con—m*. Whereas, if there had been any such Text in this Revelation, 'tis demonstrable it could not be neglected to have been urged to the opposite Party, when 'tis notorious what Influence worldly Grandeur has to make Converts among them, and that the Belief of this single Passage would have gained above half the C—y to the B—p's Side of the Argument. All the Authority that is urged for the Genuineness of the Place, is a Passage in the *Bibliothèque Choise*, wherein the Author says, "He has carefully collated all the
" Copies of this Revelation, whereof there are
" Twenty [of his collating] Nine of which
" have not the Words B—p of B—r, but
" only the — of — is made A—
" of C—y." But this is so far from proving the Truth of this Text's being originally in this Revelation; that by comparing another Passage in the Preface of the said Book, 'tis plain to a Demonstration, that the Words B—p of B—r are not in any of the twenty Copies mentioned by that Author: His Words are, (*Preface*, p. 8.) "As to the Revelation of *Jeremias Van Hufen*, which is inserted in this
" Month, I have seen twenty Copies, which
" have

(22) 1723, Popery established
at Geneva September this Year
the Dutch are Tributary to the King

have various *Lections*, as is observed in the
Margin, eleven of which are without the
whole Passage in page 105. [viz. the —
of — is made A — p of C —.] So
that by comparing what this Author has said in
his Preface, with what he has said after, 'tis
indisputable that these Words, B — p of B — r,
never were in any of the twenty Copies he had
seen; for eleven, he says, were without the whole
Sentence, and the other nine had only the —
of — is made A — of C — y.

There is but one Copy which reads the Place
B — p of B — r, and that is the 4th Edition
in *English*, printed by J. Roberts in *Warwick-
Lane*; in which are many things added, and
others expunged: and tho an Advertisement
was published in the *Evening-Post*, as if this was
the only genuine Copy, 'tis very doubtful whe-
ther 'twas subscribed by *Van Hufen* or no; or if
it were, whether he was not seduced to it in
order to make his Court to the present M — rs
of St — e. However, the learned Mr. *Martin*, Mi-
nister of the *French Church* at *Utrecht*, is pre-
paring a large Dissertation to prove the Ge-
nuineness of this Place.

(22) There are divers Disputes about the
Establishment of Popery at *Geneva*, and what
sort of Popery 'twill be: The learned Dr. B — n —
will have it to be *Real Popery*, tho the profound
Dr.

of *Prussia* & *K. Philip* dies in the
 the *Yotivight*. *Sweden* conquers
Pomerania & *Poland* is swallowed
 up by an Earthquake.

(23) Three Hundred Sixty Five
 Religions in *Holland*. None in
England. The Barrier is broken.
Germany reforms.

(24)
 Dr. S— and his worthy Lecturer think it
 is *Scottish Presbyterian* Popery that is intended.
 But if the Reading of the *Arabic* Version be
 followed, these Difficulties all disappear; for
 there, instead of *Established*, is read *Unesta-*
blished: which plainly denotes, that Christia-
 nity, which has very much prevailed there of
 late, will flourish there more and more, in op-
 position to all kinds of Popery.

(23) By Religions here is to be understood
 Diversity of Opinions about Religion; and by
 there being 365, 'tis demonstrable the Liberty
 of that Republick will at that time be prefer-
 ved: But the mention of none in *England* de-
 notes at least that the *Established Religion* only
 will be encouraged here, if it does not imply
 that all that differ from it will undergo some
 degree of Persecution; and then tho the *Estab-*
lished Religion may be in itself the best and
 purest, yet as the Professors of it are chiefly
 such upon worldly Motives, and not from Con-
 viction and Evidence, there may be properly
 said

(24) 1724, *Spain* builds a Fleet to conquer the *West-Indies*. *England* and *France* join with them.

(25) 1725, a Comet *singes* *Tartary*, *China*, and *Muscovy*.

(26)

said to be no Religion at all in *England*: As I cannot consider such a time in the Reign of his present M — y; instead of *September* 1723, I wish it were read 17023, or any other more distant time.

(24) The Reverend Mr. S—h and Mr. T—g, two learned Admirers of *Cabalistical* Learning, chuse to understand by *England* here *New-England*, and by *France* *Franca-Nova*; because, say they, the united Force of these three Potentates cannot be employed in such a Project, which might be effected by any one of them. But with the leave of these Gentlemen, these three Powers may have some other Design in view, tho this is only thought fit to be made publick; and I am confirmed in this Opinion, by observing that nothing else is mentioned as the Event of this Year.

(25) Because the original Reading seems to contradict the modern *Systems* of *Philosophy*, the *English* corrected Edition has it *singes*; but as this Correction is not to be justified by any authentick Copy, no other Consideration should lead to a different Lession: I read it therefore a Comet *burns*. Indeed *burns* may be understood

(26) This Year, a Toleration granted in *France, Spain, and Italy.*

(27) *Venice* is burnt this Year by an accidental Fire.

(28) 1726, Antichrist is first discovered in *Shropshire*. In 1729 is manifest over all *Europe*.

(29) in a *Metaphorical* Sense, and so may only denote great Divisions in *Tartary, China, &c.*

(26) This Place must be owned very difficult to be understood, and yet I had been to seek for the Sense, had it not been for my ingenious Friend Dr. W—d, who informs me, that by *Toleration* here is meant, that *France and Spain* will tolerate all manner of Religions, and *Italy* no Religion at all.

(27) This is a Figure which the Rhetoricians call a *Metonymy*, and portends some raging Distemper among the Inhabitants of *Venice*.

(28) By this Place 'tis certain the Pope will come into *England*, and by his being mentioned as discovered, 'tis as plain that he will come over *incog.* But there seems some Difficulty in understanding the following Words, *Is manifest all over Europe.* If this Sentence is connected with the former, and the Pope is said to be manifest, &c. then by a *Prosopopœia* may be intended Popery, which will be manifest, &c. i.e. the Absurdity, Superstition, Tyranny, and Wickedness of Popery will be seen by all *Europe*.

That

(29) A War between Germany and England. Another between the Turk and Muscovite, about Transplantation. Geneva reforms again. The Swedes turn Turks. The English and Spanish Fleets quarrel, and fight at Rio de la Plata. The French Fleet revolts to the King of Mexico. A Battel in the Air seen at Vienna, Stockholm, and London, on the same Day. The Jews keep Christmas this Year. Laws against Immorality annulled in England.

(30) That learned Critick Mr. Maittaire, pres'd with the Difficulty of the Place, has disjointed these two Sentences, and connected the latter with the following, which he reads thus, viz.

In 1729 is manifest all over Europe, a War between Germany and England.

He says, if such a War be, it must necessarily be manifest all over Europe; and therefore that this must necessarily be the Sense of the Place.

(29) Or this may not be taken as a *Bellum Gestum* by the Germans and English, but as a War entred into by some People living between Germany and England.

(30) The Church out of Danger.
The Greek Church turn'd Arians.
Prophets arise and convert the
Africans. The Devil worshipp'd
at Jerusalem. A Civil War in
England about the Nature of
Schism.

(31) Parish-Priests sell all.
Strange Alterations in the Cli-
mates all over Europe. Galabria
and Sicily over-run with a Con-
flagration.

(32)

(30) Notwithstanding what that profane and
judicious Wit Mr. Gor——n has said in his
Apology for the Danger of the Church, to prove
it will be dangerous for her to be out of Dan-
ger, I shall observe our Prophet expressly says
the Church will be out of Danger; and (as one
may conceive by the manner of Expression) that
she will also be in Safety too, when she is out of
Danger: which I am the more bold to affirm,
as I am certain, that this is not to be taken in a
mystical Sense.

(31) Dr. S——E earnestly contends that
this should be read, give all, or at least that the
Word sell in the Original signifies to give, and
quotes a Passage from the industrious and learn-
ed Virgin Mrs. E——b to prove it; who says that
the

(32) Polygamy and Witchcraft very frequent in Ireland.

(33) The Scotch turn Mahometans.

(34)

the Word *sell* is deriv'd from the Saxon Verb *Syllan*, to give. However, tho I cannot entirely come into this Opinion, I believe *sell all* may be read *give all*, if in its Signification can likewise be included on more valuable Considerations.

(32) Custom, the Corrupter of Languages, has in this Word foisted in one Letter instead of another; for as has been prov'd by J. Casar in his Discourse *de Analogia*, it was originally written *Polygyny*, and is compounded of two Greek Words, *πολυς* *frequens*, *multus*, and *γυνή* *mulier*, and so signifies many Women; and not as it is generally taken in the usual and limited Sense, *many Wives*: and then according to this Reading, the following Words are intelligible, viz. *Witchcraft very frequent in Ireland*; for Bodin, Wierus, and our own Mr. Glanvil in his *Sadducismus Triumphatus*, have, by abundance of Instances, prov'd where there are many Women, Witchcraft is always very frequent.

(33) This must be an egregious Mistake either of Justice Shephard, or his Clerk; for Vossius, Franc. Junius, F. F. say it is more properly written *Mahumedans*, which implies true Believers. The Vision is double, and is confirm'd again in Prophecy the hundredth.

(34) The

(34) *Swedes* conquer *Denmark*,
and establish *Presbytery*. The
Line of *Stanislaus* made *Viceroy*s
of *Denmark*.

(35) *Aurora Borealis* burns up
all *Gothland* and *Finland*.

(36) The Copy in the Possession of the indu-
strious and often-mention'd Dr. B —, instead
of the former *e*, substitutes an *a*, and wholly
leaves out the latter; so that his reading is *Swads*,
which, he says is a Term uled in the vulgar
Tongue for Soldiers, (*Vox frequentissima* are his
Words:) and that this therefore should be read,
the *Swads* [Soldiers] conquer *Denmark*, and not
the *Swedes*, &c. as it is in the Text. The Doctor
has a large Dissertation on the many Mutations
and Interpolations of this kind in his Marginal
Notes in the said MS.

(35) This Passage is too plain to need an Ex-
planation; only it may not be improper to ob-
serve of the wonderful Phenomenon to happen
at this time, that the Coat of Arms of a certain
Noble L — d well-affected to the Church, was
so manifest a Type of it, that the divine and ex-
cellent Poet Dr. T — g, in an Address of his to
that L — d, could not but allude thereto: For
with relation to the Sun (in such a Case as this)
the Beams of the burning Countreies being re-
flected so intensely upon him, may be truly said to

Illuminate his Light, and set his Flames on fire.

(36) Strange Sea-Monsters infest the *English Coasts*. At this time there is no King in *France*. *September* this Year, all *Arabia* sinks under Water. *December* the *Arminians* embrace Popery in *Holland*. *January* 1730, four Comets appear at the four Cardinal Points of the Hemisphere. *February*, the *Mediterranean Sea* overflows on each Side. *Asia Minor* depopulated with Sea-Monsters. Popery laid aside all the World over. *March*, this Year, the Sun intensely hot over all the World. The *Persians* conquer *Muscovy*. *June*, the *French* and *Spaniards* join and destroy the *Dutch*.

(37)

(36) Some suppose this Passage should be taken in an Allegorical Sense, and denote an Invasion from *Muscovy*; but I would rather chuse to understand it in the literal Sense, as it means the *Dutch Fishery*, which about this time will be more numerous than ever.

(37) By

(37) *July*, Antichrist is discover'd in *Asia*, and Men universally there call themselves *Biblists*. *Europe* is all in one Apostacy. The *West-Indians* embrace Christianity universally, by the preaching of Prophets, and their Power of Miracles. In *December* they convert *Europe*. The Sun rises blue sometimes.

(38) Land falls in *England*. No

(37) By Antichrist the learned Mr. *Lawrence Howel* (*speaking of the Romish Church*) always understands the Tyranny and Frauds of Priestcraft, which here are foretold to be discover'd in *Asia*, (perhaps by a Metonymy put for the whole World) upon which Men universally call themselves *Biblists*. *Biblists* is deriv'd from *Bibla*, and signifies in the *Latin*, *Liber*, (as *Hobbes* in his Notes, *verbo Bible*, assures us) which being a Word of several Imports, we rather chuse it to signify one Free-born; for which, in our Idiom, we use the equivocal Term, Free-Thinker. *Rab. Isaac Benschola*, and *Mek. Leidecker*, in their Notes upon the *Hebrew Word Hiphil* *הִפִּיל*, mightily strengthen this Conjecture.

(38) So all the printed Copies read it, but a very fair Parchment MS in the Hands of an emi-

nent

No Company at *Jonathan's*. *Africa* is of one Mind and one Faith with *America*. *Europe* overrun with *Calvinism*.

(39) In *January*, the Great Beast is seen at *Genoa* and *Stockholm* at the same time, and drowns himself at both Places.

(40)

(24)
 nent Merchant of the City of *London* (a curious Collector) of things of this nature) reads it *Funds* or *Stocks* fall; and indeed the marginal References, collected with great Labour and Industry, seem to favour this *Lectiō*. Land, in the *Latin* Tongue, says he, is called *Fundus*, from which our Word *Fund* is formed; which again, by a natural *Metonymy* borrowed from Husbandry, may imply *Stock*. On these Considerations this worthy Citizen rightly judges it should be read *Funds*: and indeed the next Prophecy very much corroborates this Conjecture; where it expressly says, No Company at *Jonathan's*.

(39) In *JanVary* the Great Beast Is seen at *Genoa* and *Stockholm* at the same time; and Drowns himself at both places.

The Numeral Letters in the whole Sentence added together, produce the Number 6771; which being divided by the mysterious *Pythagorean* three, produces 1730, the Year positively assign'd in our Text, with 1581, the Remain-

(40) Strange Bulls infest *Ireland*. In *March*, *England* deposes Episcopacy.

(41) Wonderful Storms all over the Face of the Sky. *Wales* is burned by Irruptions of bituminous Matter. *Scotland* infested with breaking out of the Blood, and with Blains.

(42)

der, which if you again divide by 2, (in which, as well as 1, in a Theological Sense, is frequently included the whole Sense of the Number 3) brings out 666, that corresponds *ad amussim* to the Number of the Great Beast. The Remainder after this Operation, divided farther by 3, produces 70, which in *Pythagoras's* Table indicates Waters, an Emblem of Drowning.

(40) For a Comment upon this Place we refer you to the Worthy and Reverend Dr. S—t's; Dean of St. P——k's, *Art Pun-ica*.

(41) That celebrated Sage, the *Fairy Philosopher*, (Tutor and Praceptor to the Town) having in his most profound Weekly Dissertations enter'd upon a Design (equally as Important as Great) to make occasional Remarks upon the Weather, (of which he has given us some wonderful *Specimens* already) we shall refer the Reader, for his full Satisfaction, to the Lecture he intends his Disciples on this Subject.

(42)

(42) Christ is owned there.

(43) *Nazarenism* very frequent all over the World.

(44) Three General Councils, one in *Germany*, one in *China*, another in *Madagascar*, and the other in *Nova Zembla*.

(45)

(42) See Comment 33.

(43) In the former Editions of this *Revelation* it was read *Narriadism*, tho either thro the Carelessness or Perverseness of the Copists it has been changed to *Nazarenism* in this. The Worshipful Justice *Shephard*, when at my Request he enquired of *Van Hufen* what might be meant by *Narriadism* (as I would chuse to read it) being frequent all over the World, *Van Hufen* inform'd him that the full Sense of the Word was not clearly opened to him.

(44) It has been objected by several evil-minded People, who had some sinister Designs in view, that the *Prophet* here plainly contradicts himself, and enumerates *four* General Councils; whereas he had before mentioned but *three*: However, after the Example of Dr. *L——t*, and others, this Place may be easily reconciled, for if we strictly examine the Position of every Word, we shall find the same *One* prefixed both to *Germany* and *China*, which consequently must imply *Identity*, and make it appear that by both *Germany* and *China* is meant

(45) On September 15, it appears that all Mankind agree. The Magazines every where blown up in *France* and *Germany*, by Meteors. The Ships burnt at *Portsmouth* and *Chatham*, by a subterraneous Fire. The Czar of *Muscovy* cuts his Throat.

(46) *Heidegger* dies of Fits. The Sun looks no bigger than a *Cheshire Cheese*.

(47) but One General Council: So that it is to be supposed the German Council having dispatched their Business at home, adjourned themselves to *China*. Thus notwithstanding they meet at two different Places, it is plain they are the same Numerical Council.

(45) This seems to be the happy Issue of the three General Councils above, (since our Prophet does not say they are Church-Men or Fathers.) And as a Consequence of this Agreement, it is prophesied, (in the two following Paragraphs) That the Magazines will be every where blown up, and the Ships [that is, the Men of War] be burnt at *Portsmouth* and *Chatham*; for I take subterraneous Fire to be maliciously foisted into the Text.

(46) There are many who would have this Paragraph to be spurious, and especially Mr. *Heidegger's*

(47) The Play-House shut up.
Coach-makers turn Prophets.
Cooks preach ; Hail, Thunder,
Lightning.

(48) degger's Friends. There are others who aver it's an evident *Antechristism*, and that he is already actually dead : I must own I cannot agree to this Opinion, tho there are some very good Arguments to prove it ; the most plausible of which, is his Appearance at Midnight with such an attendance of *Goblins* and *Spectres* ; and that therefore he in truth must be as much a *Phantom* as they are. However, be that as it will, by a Review of the other Prophecies of this last Century, viz. those of *Isaac Bickerstaff* Esq; *Nixon*, &c. I find such a Harmony and Agreement with this of *Van Husen's*, that I am persuaded, if he is not now *really* dead, he will die at the time predicted, (as the famous *Mr. Partridge* did before him.) And if when the said time is expired, he should pretend to give out that he is not dead, but performs all his Faculties as usual, we hope no well-meaning Person will be so far deluded as to believe him, in prejudice of the Truth of this Prophecy.

(47) This is so convincing a Proof of the Certainty of the R — n of our Prophet, that none but a perfect Sceptick will ever presume to deny it. Says *Jeremiah Van Husen*, the Play-House will be shut up ! And lo ! O ye of little Faith ! the Play-House is accordingly shut up. It's true, it may be objected, that this great
and

(48) September the 29th, the
grand Pay-Day; at Twelve at
Night the End of the World.

and remarkable Occurrence has been accom-
plish'd before the Period here fix'd ; but I think
it will be a sufficient Answer, if I affirm, that as
long as the House continues the Property of the
Players, and is not as yet appropriated to Mas-
querades, or any such useful Purpose, it cannot
be properly said to be shut up in the more ex-
tensive and emphatical Sense of the Word ;
which nevertheless, I may modestly conjecture
will finally happen about the time prefix'd by
our Prophet.

(48) Lord have Mercy upon us!

F I N I S.

22 JY 63

